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INTERNATIONAL BIBLE STUDY.

May 9, 1886.——,——*John* 4 : 27-42.

See last Guardian.

May 16.——*John* 4 : 43-54.

AFTER remaining two days in Sychar, Jesus and his disciples parted with the Samaritan believers and went to Galilee. For it was fitting that Jesus himself should experience, what so many of his servants have since experienced, that a prophet has no honour in his own country. The idea is that the people who have known a man in his immaturity are not so likely as others to recognize his commission from on high when he appears as an ambassador from the skies. The reference is to the reception that Jesus met with at Nazareth, after entering on his ministry, as related in Luke, but not in this Gospel. The Galileans (excepting those of Nazareth) received him, "having seen all the things that he had at Jerusalem at the feast." They had seen the miracles, and had seen that the people of Jerusalem had been impressed by them, and they were glad to be favoured with his presence and teaching.

'Jesus came again into Cana of Galilee where he made the water wine. And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son : for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe."

This answer was not meant as a rebuke, for the nobleman had not come for the purpose of proving Jesus. What he wanted was the restoration of his beloved son. What he had heard of the power and graciousness of Jesus, inspired him with hope that if he could only induce Jesus to come to Capernaum without delay, his son might live. What Jesus has reference to is the defective faith of this gentleman, who thought it necessary that Jesus should come to his house and see his son in order to heal him. "Except *ye see* signs and wonders." Believers do not need signs and wonders, that is, *remarkable* displays of the power of Christ, but gladly recognize that power in the ordinary blessings of life, not requiring that restoration from sickness should be brought about in this or that particular way, but in whatever way is for the glory of God.

"The nobleman saith unto him, Sir, come down, ere my child die."

The moments were precious. The death of the lad was imminent; not a moment was to be lost. Oh that Jesus would hasten to perform the journey from Cana to Capernaum, and if possible reach the bedside of the youth, before death should reach it. "Jesus saith unto him, Go thy way; thy son liveth." The man's deficiency of faith was owing to want of instruction. He did not know that Jesus was superior to the disabilities of time and space; but he had a full faith that whatever Jesus undertook to do he would do. He accordingly embraces at once and with great cordiality the assurance conveyed in the words of Jesus. "The man believed the word that Jesus had spoken unto him, and he went his way." "And as he was now going down, his servant met him and told him, saying, Thy son liveth." Enquiring as to the time when the change took place he found that it had occurred at the very hour in which Jesus had given him the assurance of his recovery. The result was that "he himself believed and his whole house." He now had entire confidence in Jesus, recognizing him as the Messiah, and submitting to his guidance in all things. Not only so, but all the members of his household yielded their faith to the Man of Nazareth.

We have not many instances of healing wrought by Jesus in the families of the rich and noble, but first and last there must have been a number, and we can scarcely doubt that if Jesus had been willing to avail himself of their gratitude, their mansions would have been open for him to dwell in. But if Elisha would not accept the gifts of Naaman, much less would the Saviour have accepted of gifts and entertainment from those whom he had blessed. "Though he was rich, yet for our sakes he became poor that we, through his poverty, might be made rich." He often had not where to lay his head. To Zaccheus, the rich young ruler and others he said, Sell what thou hast and give to the poor, and come, follow me.

This miracle is not mentioned in the other evangelists. Out of a large number of unrecorded miracles, the Apostle John in his old age takes a few to illustrate the character and doctrine of Jesus Christ. In ch. 20, verse 30, he says : "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book." See 21 : 25.

The incident recorded in this lesson appeals to all who have beloved children, and wish to do for them the best possible. The best possible is to bring them to Jesus, to seek for them the salvation there is in Christ. Is the dear child laid low with sickness? speak first to Jesus about it; acknowledge his sin and your own and make mention of the righteousness of Christ. What better thing can you do for the dear boy or the loved daughter than to get into acquaintanceship with Jesus, and have that precious faith which will enable you to plead successfully their cause at the throne of God?

What a hallowed memory it must have been to the son of this nobleman, that he had been snatched from the brink of the grave by the solitary word of Jesus, and how deeply interested he must have been in all the incidents recorded of Jesus, up to the great hour when Jesus died as a malefactor on Calvary, and to the further hour when he arose from the dead, leading captivity captive.

WEEKLY REVIEW.

—WE are sure that many are following with much interest the evangelistic tours of the Rev. Mr. Knowles, and we cannot doubt that missionaries will be eager to know if the Lord is showing them a better way than they have hitherto followed. We believe that the region of country where his recent work of evangelization has been carried on, is one where the Gospel has been not much if at all proclaimed, and the story of salvation was heard for the first time by the villagers who at once declared their purpose to have Christ for their Saviour. We incline to think that our Lord intended that men should decide on first hearing the Gospel whether they would avail themselves of it or not; that is, he attached a very high importance to the attitude which they took up regarding it, on first hearing it. He intended that it should be preached in great simplicity, so as to be easily understood by those that heard it, notwithstanding that it differed so widely from all that they had hitherto professed to believe. He intended that it should be preached by men who exhibited in their own lives, in the glad content with which they encountered opposition and disdain, and underwent humiliations and poverty, the power of the Gospel. He intended that it should be accompanied by evidences that could be appreciated at once, without protracted study, by the illiterate as well as by the learned. At Philippi, the Lord appears to have opened the heart of Lydia when she first heard the Gospel preached by Paul and Silas. The apostles ordinarily sought out the Jews first, and preached Jesus as the Christ, and as they received the Old Testament the appeal would generally be to that; but in addressing the Gentiles, it was different. On the supposition that the Gospel is preached with the Holy Ghost sent down from heaven, with adequate evidence, and with hope and expectation on the part of the preacher that it will be, in the first declaring of it, the power of God unto salvation, it appears reasonable that there should be immediate fruit in the conviction and conversion of some. We know too well that the habit of procrastinating is perilous; the truth loses something of its power every time it is disobeyed. And the missionary suffers in hope and faith, through the absence of positive results.

—WE are not now speaking on the question of immediate baptism. We do not believe in baptizing every one that asks for baptism. But when the preacher has reason

to believe that the applicants for baptism are really converted, there is no impropriety and there may be advantage in immediate baptism.

—We see it stated that steps are being taken at Rome to canonize 277 persons who lived and died in England in the 16th and 17th centuries. The list includes 149 secular priests, 18 Jesuits, 7 Benedictines, 12 Franciscans and the rest laymen. These persons distinguished themselves by their opposition to the Reformation, their efforts to hinder people from becoming acquainted with the word of God. They did their utmost to beat back the light that came into the land through the translated Bible, and to discredit the desire for religious liberty, and keep the minds of men in the darkness and bondage of the preceding centuries. What sort of an England would we have to-day, if these priests and monks had been successful in their attempt to stamp out the Reformation? Yet now, in the year 1886, the Papal Government is taking steps to canonize these persons. Men and Governments are known by their affinities. God, in his long-suffering Providence, has been giving to the Pope and his people the opportunity of repenting of their opposition to his truth and to religious liberty and the liberty of inquiry, but it appears that they have no intention to improve this opportunity. What was said primarily of the Greek Church, in Rev. 9 : 20, 21, may be equally applied to the authorities of the Church of Rome.

—Mr. Wesley, in one of his letters to Fletcher, (January, 1773) speaking of the amazing work God had wrought in forty years, says: "The wise men of the world say, When Mr. Wesley drops then all this is at an end. And so it surely will be, unless, before God calls him hence, one is found to stand in his place. I see more and more, unless there be one *proestos* (president) the work can never be carried on. The body of the preachers are not united. Nor will any part of them submit to the rest; so that either there must be one to preside over all, or the work will indeed come to an end." And he then suggests that Mr. Fletcher is the one whom Providence would call to that post. Mr. Wesley was at fault in both these calculations. He lived for about twenty years after writing that, and when he died no one took up the position occupied by him, and yet the work went forward and only the more successfully because it ceased to occupy the anomalous position in the Church of England which he considered so necessary.

—In another letter Mr. Wesley (to Mr. Blackwell, August 31,1755) says: "By the grace of God, I never fret, I repine at nothing: I am discontented with nothing." Happy the man that can use this language. Mr. Wesley could use it, and many who have become possessed of his secret, can use it. When a man is reconciled to God and all the will of God and sees that will in all the events of life and realizes that all things work together for good to them that love God, he finds no occasion for fretting or for discontent. But Mr. Wesley found it a great trial to be with those who were always chafing at what happened to them. He says: "To have persons at my ear, fretting and murmuring at every thing, is like tearing the flesh off my bones. I can bear this also, —to hear God's government of the world continually found fault with; (for in blaming the things which He alone can alter, we, in effect, blame Him;) yet it is such a burden to me as I cannot bear without pain, and I bless God when it is removed" So these complainers not only make themselves unhappy, but those also who are associated with them. "Great peace have all they that love thy law and nothing can offend them."

—It is thought by some that there is a likelihood of a renewal of the war between China and France.

—Up to April 24th, the Rev. Mr. Knowles had baptized 453 adults and children in the Gonda zilla. On that date he reports the baptism of the Guru of the tribe.

—We find the following paragraph in the *Indian Churchman*:—

We learn that the Rev. T. H. Oakes, lately so well known for his active work in connection with the American Methodist Episcopal Church in India has abjured the errors of Protestantism, and has proceeded to England, where he will be duly received into the communion of the English Church. He intends to become a candidate for Holy Orders.

We wonder what our contemporary means by the errors of Protestantism. Does he mean the errors of Latimer and Ridley which they died in attesting? Mr. Oakes wrote to us a few months ago that he had found the Bishop of Rochester so much like a Methodist that he felt he could consistently receive ordination from him. Mr. Oakes is as much of a Protestant now as he ever was, we opine.

—H. M. the Queen completes the seven times seven years of her reign next month, and enters upon her year of jubilee. On Tuesday she was present at the inaugural ceremony of the Indian and Colonial Exhibition, which will strikingly indicate, by its exhibits gathered from the vast and widely-scattered dependencies of the United Kingdom, the extent to which the British sceptre has budded. The progress made by England and her numerous dependencies, in the last half century, is quite unexampled. Thirty-five years have gone by since the first Great Exhibition, and many will remember the elation and admiration excited by that display. But how marvellously has the work of uniting all nations by steam and electricity and migrations, in these 35 years, gone forward. Japan, China, Africa, how little was known of these regions and their populations, in 1851, compared with the light since thrown upon them. The population of the United States has about doubled in this period, and three great lines of railway connecting the Atlantic with the Pacific have been made in the States and in Canada. England, notwithstanding many mistakes committed, is still pre-eminent among European powers. But a time of crisis is at hand, and it remains to be seen how long she will retain her proud position.

—The principle that majorities must rule, is a principle that is as fatal to liberty as that of the divine right of kings. As society is and always has been constituted, the majority consists of those who have most selfishness and least wit to guide it. Wisdom is still an exceptional gift. The interests of the majority require that they should not be allowed to govern. The working classes in America have been organizing themselves, and seem now determined to take into their own hands the rectification of their relations with capitalists, by insisting that they shall be required to work only 8 hours a day, for a full day's stipend. The news telegraphed from Chicago is sufficiently alarming. The Knights of Labour constitute an *imperium in imperio*, and no one can say how far they may carry this matter of first determining their own rights and then asserting them at the point of the bayonet, or rather with the revolver that almost every man in America carries. Among these Knights of Labour is one man whose word is said to be law to three millions of operatives.

—A friend at Hyderabad (Deccan) writes as follows:—

"Our church here is mourning the death of our beloved bro. Nathan Jama, native preacher, who came here from the Khandwa Mission on the 11th of last January and fell asleep in Jesus on the 21st April. Though only in our midst for a few months, he greatly endeared himself to all by his humble, consistent Christian life. We feel we have met with a great loss in the death of this useful labourer in the Master's vineyard. Perhaps there is no more needy field in all India than Hyderabad. May the Lord send more labourers to fill up the vacant ranks. We would ask the prayers and sympathies of all God's children on behalf of the bereaved widow and three children."

—Professor Max Muller has become "Defender of the Faith" of the ancient Hindoos. A Society has been formed in India called the "*Sanatan Dhurmo-Rakshi Sabha*," Society for the preservation of the Ancient Religion of India, and the Professor has been appointed President. Max Muller has said some flattering things about the Vedas, but he has also said some things that are far from flattering. The orthodox Brahmin thinks it a crime of the deepest die for a *Mlechcha* or foreigner to touch even the Vedas; but it is a foreigner who has made them accessible to all the world, and now receives the homage of Hindoos for having done it.

—It was just a century ago, in 1786, that Carey wrote his "Inquiry into the Obligations of Christians to use means for the Conversion of the Heathens." In this he computed the population of the world at 731 millions, only about half of the population as now computed. Carey was then in charge of the Moulton Church, but still followed his business (shoe-mending) in order to assist in supporting his family. Nobody would listen to his pleas for Missions, and it was some time before he could get his pamphlet published. In October, 1792, a public meeting was held for the organizing of a "Baptist Society for Propagating the Gospel among the heathen."

—Carey's idea was that "missionaries may and must support themselves after having been sent out and received a little support at first." He gave up all salary and adopted the *Moravian principle that all the missionaries should live on the common stock, and never lay up money.* A few days after settling in Serampore, Ward wrote:—

"This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month, and then another; brother Carey is treasurer, and has the regulation of the medicine chest; brother Fountain is librarian. Saturday evening is devoted to adjusting differences, and pledging ourselves to love one another. One of our resolutions is, that no one of us do engage in private

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trade; but that all be done for the benefit of the mission. . . .

Of this "Form of Agreement" afterwards enlarged, Dr. Smith speaks in terms of enthusiasm :—

"We know nothing in the history of missions, monastic or evangelical, which at all approaches this in administrative perfectness as well as in Christ-like self-sacrifice. It prevents secularisation of spirit, stimulates activity of all kinds, gives full scope to local ability and experience, calls forth the maximum of local support and propagation, sets the church at home free to enter incessantly on new fields, provides permanence as well as variety of action and adaptation to new circumstances, and binds the whole in a holy bond of prayerful co-operation and loving fellowship."

—THE Rev. Mr. Macartney, of the Ch. Miss. Society, recently stationed at Nassick, has, with his family, left for England on furlough, after about 11 years service here.

—A MELBOURNE paper says :—

Teetotallers as a class are the most disagreeable in society. They are proverbial for bad temper, exclusiveness, conceit, envy, hatred, malice and all uncharitableness, coveteousness and gluttony.

Well, for more than 40 years we have associated with total abstainers and never made this discovery. But we have known a great many persons who were kind and just and well-behaved and humble, but taking to drink, have become capable of the most abominable practices. But some people need to think of total abstainers as awfully bad people, lest they should be made uncomfortable by their example.

—AN extract from a Bangalore paper has been sent us, giving an account of a visit paid to the Baldwin Schools, Bangalore, by Mr. Girdlestone, Offg. Br. Resident, and Mrs. G. As our readers are aware, the schools have been tried of late by the sickness of the late Principal, Rev. Mr. Richards, and the death of Rev. Mr. Eldy who came in his place. The Report of their present condition is nevertheless quite favourable. The Resident and his lady were received by the Rev. Mr. Rudisill, Pr. Elder of the District, and Rev. Mr. Bowser, Principal. Before leaving, Mr. Girdlestone expressed great pleasure at the good progress made by the Institution since the last visit of Mr. Lyall, his predecessor in office. He congratulated the teachers on the grand prospects before them. The number of scholars has risen from 97 to 125. The teaching staff has been increased. 59 boys and 39 girls were examined. Out of the 98, 39 were passed and 87 promoted.

—THE Rev. J. Gelson Gregson has again returned to India, after a brief season in England which has been well filled with earnest efforts to promote the cause of British soldiers in India.

MAZAGON.

THE Mazagon Quarterly Conference have decided to build the wings also to the chapel while they are building. In doing this they are not inaugurating anything new but are simply carrying out the original plan of the building. This plan was decided upon, and the foundations were laid some time ago, but the operations were then stopped by an order from Government intimating that the new Wari Bunder overbridge would probably interfere with our property. The location of the overbridge has finally been determined, and it is found that it will not come so near us as to render our property useless. Though it may cause some damage by way of obstructing ventilation, yet considering the length of time to elapse before the bridge is made and the high probability that it will not seriously damage us even when it is built, we consider it the wisest thing to proceed with our building according to the original plan. The building was re-commenced in February of this year, but in the interim between the laying of the foundations and the resuming of the work some had lost interest and others had been discouraged by the prospect of the bridge, whence some were led to consider the place of secondary importance simply because of the lack of zeal and enthusiasm With all these obstructions in the way the ball of progress had well nigh stopped rolling, and it has required no little force to increase the speed again. But the acceleration is becoming obvious now. When the building was resumed in February it was decided to build only the main part of the building and leave the wings off, but it was found that that plan was not quite satisfactory to the people of Mazagon.

Until this year Bombay has always been worked as one charge and Mazagon of course was only a small portion of it, but now there are three distinct charges one of which is Mazagon, and she begins to see that she must stand or fall by her own strength and resources. The effect has been very good. Last year we were simply able to pay the rent of the hall to worship in, but now even with this short experience we are raising nearly treble the money, and this fact has stimulated us to undertake the wings of the building. We find that the wings can be made into a comfortable parsonage, and if we can thus secure quarters for the pastor without paying rent we shall be able to raise a comfortable support for the pastor. Thus we may contribute much towards securing a distinct pastor for Mazagon and ensuring the stability of our work.

But now as we are just beginning to walk alone we feel ourselves tottering sometimes, and we wish our elder sisters simply to stand close by and lend a helping hand now and again over the difficult places. When Methodism was all one in Bombay, it will be remembered by those who were acquainted with her movements, there was a sum amounting to nearly Rs 3,000 collected expressly for the purpose of building a church in Mazagon. But as we were not building then the money was used in the Grant Road Church. The good people of Grant Road and the Fort are in full sympathy with our present movement in Mazagon and are doing what they can towards re-imbursing our Building Fund to where it was before the Grant Road Church was built, but even besides this we shall need more help. Furthermore with all their willingness it is doubtful whether the other two charges will be able to raise the full amount. So we shall need about Rs. 1,500 more than has already been subscribed to complete our building. This paper may reach many who would like to help us but whom we can not reach personally. All who are inclined to help us will confer a favour by sending contributions to the pastor, Mazagon. Donations will be thankfully received and promptly acknowledged.

Ira. A. RICHARDS.

NOTICES OF BOOKS AND REPORTS.

Times of Refreshing. A monthly Record of Christian Life and Christian Testimony. Some of our readers are doubtless acquainted with this excellent periodical, edited by Dr. Cullis of Boston. It has been very helpful to many, and its pages are well fitted to instruct and encourage those who are seeking to know the riches of grace that are in Christ Jesus. The Bombay Branch of the Willard Tract Repository, under the care of Miss Millett, (Grant Road, corner of 12th Lane) receives and regularly issues this and other publications emanating from the parent Depôt, and those who wish them have only to drop a line to Miss Millett. We have spoken already of *Service for Jesus*, another monthly treating of the work carried on under Dr. Cullis. At the Repository in Grant Road, visitors will find a large variety of books and tracts on the most important of all subjects, publications that are like angels in that they bring a blessing to the house where they are entertained. It is to us astonishing that such a poor (we might almost say disreputable) thing as money should obtain these admirable helps in family government and individual soul-prosperity.

The Christian's Secret of a Happy Life. By H. W. S. New Edition, revised and enlarged. 35th Thousand. Willard Tract Repository. We have formerly noticed this admirable work, and mention it here just to call attention to the fact that it has been revised and enlarged. The Happy Life is a Life that is hid with Christ in God, hid, so far as its springs are concerned, to those to whom the Gospel is hid, but revealed to those who hunger and thirst after righteousness. Even among this latter class, many difficulties present themselves which are very happily dealt with in this volume.

The Kutumbmitra. May. Tract and Book Society. Contents: Zenana Mission Work; Keep Good Company; Various Instructive Pieces; An Old Woman's Journey to Pekin; Facts and Opinions; Correspondence; *Kavyaratnamala;* Notices.

Indian Baptist. May. Calcutta. Contents: The Month; Is the Practice of Open Communion a Failure? The Reciprocal Influence of Mission Work; Fossils of Religious Thought; Canadian Telugu Mission; Notices of Books; News and Notes.

Harvest Field. May. Bangalore. Contents: Samuel Caleb; Modern Hinduism; Education in Mysore; Our Missions in the W. Indies; Notes and Extracts; Missionary Literature; Wesleyan Methodist News; Tidings of other Churches, &c.

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SATURDAY, MAY 8, 1886.

A SCEPTRE OF RIGHTEOUSNESS.

THE 16th verse of the 3rd chapter of John, which tells us that "God so loved the world as to give his only begotten Son that whosoever believeth on him might not perish but have everlasting life," is an eminently favourite text with preachers and has undoubtedly been the means of drawing multitudes to God through Christ. The young missionary is very much disposed to rely upon it as an adequate statement of the Gospel to the heathen. But it relies for its significance upon the first word, "God;" upon the conceptions that men have of God.

In other words the love of God impresses sinners when the other perfections of God, his holiness, truth, justice, might, majesty and sovereignty are also in some measure exhibited. In some of the Hindu books and systems, in the Wallabh acharyan system for instance, so popular in Western India, there is a great deal about the love of God, and the way in which he abandons himself so to speak to the worshipper; but the love therein expressed is not the love of a holy, just and sovereign God, but rather the deification of the corrupt self-love of the worshipper. If people would impartially examine themselves they would find out that the love of God exercises a benignant sway over them just in the measure that they have exalted views of the holiness, justice and majesty of God.

In the Old Testament Scriptures we are called to admire the wisdom with which God proceeded in the revelation of himself to man. When the Jews were to be delivered from the serfdom of Egypt, the power and majesty of God were exhibited in the conflict with Pharaoh's pride and obstinacy, and finally in the destruction that came upon the Egyptian army in the Red Sea. At Sinai the awful majesty of God was so revealed that the memory of it continued from generation to generation, and the ten commandments were from age to age the utterance of that august and awful Being whose glories had been displayed at Sinai. Even Moses, who was favoured with such confidential interviews with Jehovah, was at times so awe-struck that "he exceedingly feared and quaked." In instructions given for the rearing of the tabernacle and for the worship to be rendered there, it is evident that a leading object was to educate in the minds of the worshippers a feeling of awe and reverence for the Holy One who there condescended to meet with man. Of course the revelation was not confined to such representations, otherwise the carnally-minded Jews would have found the burden intolerable, and turned away to less alarming representations of Deity, as indeed they were only too much disposed to do. There was a sufficient revelation of the fact that God really loved the people, and was ready to be found of them, and had made provision for the forgiveness of their sins. Still, all through the Old Testament we find special awe-inspiring epiphanies, manifestations of the holiness and majesty of God. And what is noticeable is that these revelations are made to the best men, those who were most devoted to the service of God. There was Job, for instance, dear to God above all his contemporaries; when God would explain to him the mysteries of his providence, he revealed to him his majesty, purity and omnipotence, till the patriarch cried out, I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes. See Isaiah before the seraphim-girt throne; Daniel, when the glory of God approached him and his comeliness was turned into corruption; Ezekiel. Above all, in the 1st chapter of the Apocalypse, when the glorified Son of Man appeared to the beloved Apostle, the latter fell at his feet as one dead. When we remember how wondrously near and dear John was to his Lord, and the half century of such acquaintanceship that had gone by, we cannot but be impressed by the evidence that even they to whom the love of God is everything, need to have their attention drawn to the majesty and might and splendour of their loving Lord. It is just possible that some who have been favoured by precious revelations of the love of their Redeemer, may err by occupying themselves too exclusively with his love. At all events, it is very clear to us that the Gospel is not fully preached to men until we show them the natural attributes of God, his perfect knowledge and absolute power, his sovereignty and justice, so that they may know whose love it is that offers salvation to them.

And this would seem to be one reason why the early proclamation of the Gospel was accompanied by such displays of divine power in signs and wonders and mighty deeds. Paul, looking back on his ministry among the Gentiles, says: "I will not dare to speak of any of those things which Christ hath not wrought by me [but only of those which he wrought by me] to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum," I have fully preached the Gospel of Christ.

In the Acts we see that the great aim of the apostles was to establish first the fact of the Resurrection, the power of God in elevating Jesus from the tomb to his own right hand, for it was this that gave significance to the death of Jesus. The death of Jesus on the cross was no more than the death of any of the numerous martyrs of whom Church history tells us, until we show that Jesus was filled with all the fulness of God.

SICKNESS AND THE BIBLE.

What is the Bible testimony concerning sickness? This becomes an increasingly interesting subject, as many are holding the view that believers should be exempt from sickness; that inasmuch as Christ has borne our sicknesses (Is. 53. 4, Heb.) it is our privilege to be saved from them as well as from sin.

The Bible teaches that disease is *often sent as punishment.* Deut. 28. 21. 1 Cor. 11, 30. Does it teach that sickness is *always* sent as punishment? No. Lazarus, who was conveyed by angels to Abraham's bosom, was in a sad plight when he lay at the gate of the rich man, wretchedly weak, suffering from ulcers, &c. These features of his case are not mentioned as any proof that he was a sinner. When James gives instruction regarding the prayer of faith to be offered for the sick, he says, "If he have committed sins they shall be forgiven him." The *if* here, implies that there were cases of sickness not thus caused.

The Bible tells us that sickness is often through Satan. Job thus suffered. But we notice that Satan could do nothing to Job until God gave him permission. Jesus, we read in the Acts (10. 38) "went about doing good and healing all that were oppressed of the devil." This is an important text, and goes far to establish the position that the devil has to do with all physical disorders. But let us look a little into this matter. We may well believe that in a world where sin had found no entrance, disease would have no place. Disease comes generally from the violation of some rule, moral or physical, laid down by the Most High. Perhaps it is always so. God expects his moral and intelligent creatures to study the laws that he has given us for our guidance, and find out how to observe and follow them so as to escape the penalties connected with them. He expects us to find out what is good to eat and to drink, and what is harmful, and be very careful not to transgress in any way the conditions on which health is dependent. Almost all bodily suffering proceeds from the non-observance of some rule laid down in nature. We cannot always trace the connection, but this is largely owing to the fact that sin has made us unobservant of the laws under which we are placed. But the Bible very freely connects Satan with human transgression, not for the purpose of mitigating man's responsibility but rather of enhancing it. A man may have truly repented and believed, and may be under the guidance of the Holy Spirit, yet if he transgresses a physical law he will experience the penalty thereto attached, and it will be no impeachment of God's love that he does so. He has however promises to the effect that all things shall be made to work together for his good.

"Before I was afflicted I went astray, but now have I learned thy precepts," says the Psalmist. The Psalms frequently make mention of bodily disorders experienced by the Psalmist. Nothing seems to be better calculated to draw the thoughts to God and show our dependence on Him, than sickness, and millions will testify in the last day that this has been the means of leading them to realize their need of reconciliation with God. In how many instances has the beauty of divine grace been exhibited with unexampled lustre in the case of invalids.

Death came into the world by sin; and sickness may be looked upon as a concomitant of death. The great majority of men know the approach of death only through sickness. Death is just the cessation of our vital powers, and all that is painful about it precedes the moment of such cessation, *i.e.*, it belongs to sickness. The questions relative to sickness, are much the same as the questions relative to death.

We are told that the last enemy to be destroyed is death. Possibly, a previous victory will have been gained over sickness, by believers, so far as sickness is to be viewed sa an enemy. When the Lord Jesus sent forth his disciples he said to them, I give you power over all the power of the enemy. Many of the children of God are now coming to believe that it is in the province of faith to get the victory over sickness. And it cannot be doubted that many wonderful victories over sickness are being obtained, in these days, by those who believe that the power of the Lord is with his people for this very end.

SUNDAY MORNING TALK.

Subject.

"That Christ may dwell in your hearts by faith." Eph. 3. 17.

Paul the aged, picture him in a Roman dungeon pouring out his soul in prayer on behalf of the Ephesian Christians. Why these fervent prayers and supplications, Paul? Is it not enough that these people at Ephesus have been converted? He replies, Whom we

preach . . . . that we may present every man *perfect* in Christ Jesus." Col. 1-28. Paul knew the devices of the devil; for he was a soldier of no mean experience and knew that one of two courses was inevitable in every soul thus enlightened, namely, to go forward unto perfection or backslide and make shipwreck of faith, 1 Tim. 1-19. Hence his fervent prayers on their behalf.

1st. In these words ("That Christ may dwell in your hearts by faith.") I see the key to a

Life of power.

Paul says, "I can do all things through Christ who strengtheneth me." That is, through Christ in me by faith, I can face every foe overcome every obstacle, endure all things and be content in whatsoever state I am.

2nd. These words give us the key to *a Life of usefulness*, or fruitfulness.

Jesus says, "He that abideth in me and I in him the same bringeth forth much fruit." "Without me ye can do nothing," and, "Herein is my Father glorified that ye bear *much* fruit." "I can of mine own-self do nothing," said the Master, and so the servant realizes of himself when Christ dwells in his heart by faith.

3rd. We find in these words the key to *the death of the carnal* mind. Rom. 8. 10. "If Christ be in you the body (carnal mind) is dead."

The carnal mind is that which, when permitted to remain in God's child, lusteth against the Holy Spirit, bringeth the believer into bondage and is enmity against God, is not subject to the law of God neither indeed can be and that upon which the devil operates and through which he finds an entrance to the believer's heart when seeking his destruction. Let Christ dwell in your hearts by faith and the carnal mind is kept dead.

4th The key to

The life of faith

"Christ liveth in me and the life I now live . . . I live by the faith of the Son of God." Gal. 2-20.

This is the true Christian life, not of self, or of the flesh, but of Christ; a life not for self but for the glory of Christ.

5th. This is the key to

Christian perfection

"Of him are ye *in Christ* who of God is made unto us wisdom and righteousness, sanctification and redemption." 1st Cor. I. 30.

Christ, dwelling in our hearts by faith, is thus made of God unto us, &c. Sanctification, including separation from sin and Satan unto God. Righteousness, by being our practical power for a holy life and walk. Redemption, by redeeming us from all iniquity. Thus when Christ dwells in the heart by faith Christian perfection is a natural result, and this is the perfection Jesus prayed for on behalf of His disciples when He said, "I in them and Thou in me that they may be made perfect in one" John 17th. And Jesus is desirous of thus filling us and dwelling in us by faith. Hear his voice when speaking to His own. "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in and sup with him and he with me." Rev. 3 20. Jesus knocks at the door of thy heart this morning. O let Him in! Lay down thy troubles at His feet: He casts out none. Lay down thy burdens, thy doubts, fears, thyself, thine all, and receive Jesus by faith, thus you will have the blessing and the Blesser. In Him dwelleth the fullness of the God-head bodily and ye are complete in Him. Then will follow the strengthening with might by His Spirit in the inner man and the rooting and grounding in love and the comprehending with all saints the length and breadth, the height and depth, and the knowing the love of Christ which passeth knowledge, being filled with all the fullness of God. "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3rd.

Chaderghat, Hyderabad. JAMES LYON.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—It will interest many old Mhow-ites to learn that the Lord's work is prospering in our midst. The ones and twos are precious to God, and thus, little by little, is the work spreading. A steady growth, in spite of the many bold attacks of the Devil. As in most places in India, we are always *giving*; transfers *to* us, being few and far between. At times, we are left with only a small nucleus for aggressive work amongst the soldiers; but in course of time the reward comes: the ones and the twos, week after week, soon add up a respectable number of devout young men, mostly fresh from the mother-country.

The Blue Ribbon Gospel Temperance movement is of great help to us in making new acquaintances among the men. Last Thursday evening, under its auspices, a very successful Tea Meeting and Concert was held in the Methodist Church, where about 170 persons met to do justice to the good fare placed before them. In the absence of Mr. Drew, who was ill, Lieut. Smerdon, 7th Dragoon Guards, took the chair, and did all that a good chairman is supposed to do. Addresses were given by him, the Rev. Mr. Murray, of the Canadian Mission, and the Pastor of the Church. The Concert was "sacred," with the exception of three or four temperance pieces. Gospel hymns of the good old type were the order of the evening, and the result was such as to confirm the writer in the opinion he had already formed, that the gospel, pure and simple, is well able to hold its own in interesting and pleasing people brought together for the purpose of doing them good.

Much credit is due to J. H. Millman, of the Band, 98th Regt., who was unflagging in his efforts to make the Concert a success.

Twenty-two persons took the pledge on the occasion; and I am thankful to add that five of them openly sought the Lord at the close of our Communion Service last night, when we had a glorious time in the presence of the King.

E. JEFFRIES.

Mhow,
3rd May, 1886.

DEAR BROTHER,—Yesterday, between the hours of one and two in the afternoon, a young man in great haste came to the Parsonage and said that his mother had the cholera and was dying. With as little delay as possible, I walked post-haste to the home of the dying one; and immediately on arrival, after a little solemn spiritual advice, said to her, "Sister Fowler, shall we pray for you?" She nodded assent when I committed her case into the hands of the Great Physician. While I was present she suffered much, twisting and tossing in great pain. Five ladies, who were in attendance, did all they could to ease the sufferer, but in vain. She took bad yesterday morning and succumbed to death in the evening. This sister was an acceptable member in our Church. She had just recently returned to her son here after spending several days with her relatives in other parts of India.

At both of the services at the Methodist Hall last Sunday, she was present, and listened very attentively to the glorious Gospel of Jesus. To-day she is no more. In the presence of her relatives and a number of her friends we committed her redeemed body to its final rest. "Precious in the sight of the Lord is the death of His saints." "Jesus will watch over it. The graves of all the ransomed are guarded by Him who never slumbers nor sleeps. Not a particle of this precious dust, essential to its identity, shall perish. But when the morning of the 1st resurrection dawns upon this tomb, and the trumpet of the archangel and the voice of God shall wake this body from its sleep, it will rise from its lowly couch, a glorious body, fair, beautiful and vigorous; fresh with the dew of immortal youth; radiant with the glory of resurrection-life; a meet abode of the enraptured spirit that shall, then, tenant it again; with every limb and every muscle, and every feature moulded and fashioned like unto Christ's glorious body, and fitted to sustain the eternal weight of glory which will be her endless portion."

Hymn No 97 of Sankey's collection, "I love to think of the heavenly land" was sung at the grave. The ceremony concluded, several gospel tracts were freely distributed. Among those who received these messengers of peace, was a weeping mother who stood near the grave of her departed little babe.

Has not this dispensation a message for us? Yes, it says to you and to me "Be ye, also, ready; for in an hour that ye think not, the Son of man cometh." Unconverted sinner, hasten to Jesus for salvation. Saint, give all possible diligence in your Master's service. Backslider, hasten back to the loving arms of your neglected Redeemer. To one and all it says, "Prepare to meet thy God."

T. E. F. M.

Ajmere, 30th April, 1886.

MONEY WELL INVESTED.

SIR,—The "Seamen's Rest" at Prince's Dock, Bombay, has before been noticed in the columns of the *Guardian*. I know of no work more worthy the thanksgiving prayers and active support of Christian friends than this. On November 19th, a small room was taken at a rental of Rs. 40 a month and a missionary was engaged who was to give all of his time to visiting among the seamen in the harbour and hospital. Since the inauguration of the work scarce six months ago, more than four thousand seamen have attended the gospel meetings held in the "Rest" and as many more have used the reading room who have preferred not to go into the chapel. Systematic visitation of ships in the dock and of the hospital has been carried on. A rescue work has also been instituted. Drunkards and other degraded men are every week picked up and cared for, the present seamen's missionary giving special attention to this kind of work with very encouraging success. He often brings men in a state of drunken stupor into the Rest, keeps them until they are sobered up, does his best to point the poor unfortunates to Christ the sinner's friend, nor does he send them off until he turns every stone possible in securing for the poor fellows work.

We cannot tell the amount of good done by this "Rest" work. Sir Robert Phayre has written favourably of it; the Governor has expressed his appreciation of it; but best of all the Divine favour has rested undoubtedly upon it. Since the first of April more than sixty men have been converted. There has not passed a week since the opening of the mission without some men publicly seeking salvation. The reading room is well supplied with papers. It is made pleasant and attractive with plants and illuminated texts. No pains are spared in the attempt to make it a positive power for good. The men among whom the work is done are exposed to the most vicious temptations. They need regeneration. This is the aim of our preaching, visiting and teaching.

I write this article that I may commend this work to Christians. There are readers of the *Guardian* who doubtless would enjoy giving their mite to the furthering of such

work. We are not in debt, nor do we intend to be. To secure a suitable building convenient for seamen and attractive enough to draw against the gin-shop and play-house we must pay a large rent. Carried on with scrupulous economy, the mission must have about Rs. 250 a month to meet all the demands made upon it.

Should any of the friends of God's work feel inclined to give monthly or in special donations to this mission, we venture to say no better investment could be made of a part of their tithes for the Master's. We would prefer monthly gifts be they but widow's mites. None of the money is handled by our missionary. Our treasurer, Mr. J. Stark, is a business man and a member of the Mazagon Methodist Church. His books are regularly kept and accessible to any who would like to examine them in the interests of the work.

In addition to other expenses, once a week, tea and cake are given to all who will come to a gospel meeting. We often have more than one hundred men at these gatherings. These "teas" cost about Rs. 25 per month,

I take great pleasure in making this statement concerning a noble and divinely-honoured work. Contributions many be sent to the writer, to the editor of the *Guardian*, or to the treasurer, Mr. J. Stark, British India Docks, Mazagon.

Our missionary Mr. A. W. Prantch and his co-labourers, would only ask you by your prayers and gifts to help hold the rope while he works away down in the pit. His work demands courage, gifts and grace. Let us help him all we can.

J. S. Stone.

Dear Sir,—In the *Christian* of the 1st instant (p. 5) notice is taken of certain expressions, recently used by Lord Bramwell, one of Her Majesty's judges, bearing on the important and momentous question of Sabbath observance.

His Lordship is very properly and justly taken to task for holding and propounding these views, characterizing them as the concentrated essence of ungodliness!

It is only righteousness that exalts a nation; and if a man who sets God's holy laws at defiance, is permitted to occupy a high place in the land and whose influence for good or evil is great—surely Her Majesty, who is Defender of the Faith, in the exercise of Her prerogative—ought to remove such an one from his exalted position. It stands to reason, in my humble opinion, that one who dishonours the commands of the King of kings cannot but be unfaithful to his earthly sovereign and his country, whose laws he is appointed to administer.

Yours obediently,
T. J.

26th April, 1886.

[In a subsequent number of the *Christian* is a note from Lord Bramwell denying that he spoke the words imputed to him. He was wrongly reported. In fact, he said the exact opposite of what was imputed to him—*Ed. B. G.*]

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

Grant Road M. E. Church.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

Mazagon M. E. Church.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

Marine St., Fort.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

Vernacular services at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

HOME FOR FOUNDLINGS.

Ought not deserted infants to be under our special care? Left alone in the world by the death or sin of their parents, yet they are innocent. What a grand chance for the children of God to interpose and bring up the pure babes for Jesus. Shall we not thus "suffer the little children to come to Him?"

The Home of Hope, Bombay, will gladly receive abandoned infants. We will take them from any part of the country and of any nationality.

And now we invite good people everywhere to share in this labour of love by supplying the means. We want larger premises to extend our work in this and other directions. The income was less than usual last month, and left our accounts in arrears. Still we propose to undertake more than ever in this very necessary Rescue work. What will you do to help us?

Dora M. Gladwin.
Lady Supt., *Home of Hope*,
Girgaum, Bombay.

Epitome of News.

Saturday, May 1.

—The Bolan Railway has been for some time completed through the Pass; and now, in order to open up the country beyond Darwaza, at the northern end of the Pass, as soon as possible, material is being rapidly carried up, and the line is being laid towards Quetta on the earthwork which had been already prepared.

—From to-day the Hon. Mr. Justice Farran takes his seat on the bench of the High Court, in place of Mr. Justice Bayley, proceeding on leave to Europe. Mr. Justice Scott will be the presiding Commissioner of the Insolvency Court during the absence of Mr. Justice Bayley.

—The first number of a new American magazine called *The Forum* contains, among other matters of interest, an article called "Newspapers Gone to Seed," by Mr. James Parton, who gives an uninviting picture of American journalism. According to Mr. Parton the American press is overdone by advertising:—

The huge mass of paper issued on Sunday morning by way of a newspaper is on many accounts an interesting and important study. A stranger might easily mistake the nature and purpose of this new product of human exertion. He might very naturally, upon a first glance, call to the retreating carrier and say, "We want the morning paper; you have left us the Dry-goods Reporter, or the Jones and Robinson Gazette." It is not merely that the dealers in dry-goods occupy pages in their wild appeals to the human weakness for a bargain. In a land where dry goods are known to be the foremost interest of human nature, it was to be expected that the men who are so happy as to deal in them should magnify their vocation. But we find, in glancing over these sheets, that all other interests of man and woman are effaced before them. Their columns exhibit such an exaggeration of type and spacing that everything else in the paper is obscured and must be sought for with diligence. In many instances the upper halves of the columns are all Jones and Robinson, and the public news is huddled in small type at the bottom. Journalism abdicates and abases itself. The subscriber is notified that he is of no account; neither his taste nor his convenience is regarded. The public, for whom the newspaper is supposed to exist, is subjected to a distinct affront.

Monday, May 3.

—*Indian Witness*: Under date of April 24th, Mr. Knowles writes as follows: "I open my letter to say I have just baptized the *Sadhu* or *Guru* of all the Thárus. He is an intelligent man, and I am going to train him for work among his people. I ask for the special prayers of God's people." Praise God for the good news!

—Same: Mr. Brockway, B. A., of New College, London, has been appointed to assist in the work of the Bhowanipur Institution of the London Missionary Society, and is expected to arrive in Calcutta about the end of June. Mr. Brockway is a son of the Rev. T. Brockway of the London Mission, Ambosika, Madagascar, and a nephew of the Rev. G. Kerry of the Baptist Mission, Calcutta.

The Native Christians of Calcutta, of all denominations, made three bands and paraded the streets on Good Friday, with banners and music. There was immense enthusiasm, and considerable impression was made on the non-Christian population.

—We are favoured with the *Indian Railway Travellers' Guide* for May, published at the *Bombay Gazette* Office. Price, 8 as.

—Also, with the G. I. P. R. Co.'s *Monthly Guide* for May. Price, 1 anna.

Tuesday, May 4.

—The *Indu Prakash*, thus summarily dismisses the pretensions of Dhuleep Singh:—"We do not think the Maharajah was at all well-advised in the matter: but apart from that, the life he has so long led has of itself disentitled him to popular sympathy in India. He fondly imagined perhaps that people here would look upon him as a wronged man. But the question that people have been asking is—what did he do so many years in England for this country with such opportunities and wealth as he had, now that he asks them to pity him?"

—*Indian Chr. Herald*: In Madras a Brahmin became a Christian and was disinherited by his father, brother and wife for becoming one. He was sent out of the paternal home piceless, wifeless, homeless. His wife formally and solemnly disowned him and refused to accompany him into poverty and shame. But he got a poor orphan girl from the Calcutta Free Church Mission to share his poverty. They were solemnly married in the Madras Free Church. That was now nearly thirty years ago. The young couple prospered. God blessed their labours. They got on in this life, in spite of the cruel banning of father, brother and Hindu wife who continued to ignore him as long as he lived. In December 1881, Arthur Kistnami, for that was the Christian Brahmin's name, died leaving Rs. 40,000 to be fought for by his heirs. Then the Hindu wife who had disinherited, disowned and disclaimed him while living, set up a claim to inherit and own his property after he died, asserting that the Christian marriage was no true marriage, and that she was his only widow and true heir. The matter went into the Courts and the Judge decided that the Hindu woman had no claim, that the true heir was the Christian widow. But before the judgment was delivered both widows had to appear before the great judge without any of this world's possessions.

The money passed into the hands of the Administrator-General; when there appeared the Hindu father and Hindu brother, and the Christian widow's heir to fight the battle over again, over the Rs. 40,000 of the Christian convert. If he had died poor, neither father nor brother would have ever owned the relationship. Such is the influence of money as against caste and religion?

—*Indian Churchman:* On Trinity Sunday, June 20th, of this year, the Queen will enter upon the 50th year of her reign, which will certainly be regarded for all time as a singularly memorable one. We learn from some of the papers that the Corporation of London, as it well befits them, are making arrangements for holding a solemn service in St. Paul's Cathedral on that day. To that service all the distinguished Indian and Colonial visitors are to be invited. There will be a great many of these visitors in London for the Exhibition.

Wednesday, May 5.

—*Times of India;* Madras, 4: Mr. Robinson, Head Assistant Collector, Kistna, was killed on the 27th April near the village of Remedichella by a tiger. He was out after a tiger that had been wounded by a shikaree. The tiger lay in a brushwood. Mr. Robinson, who was shortsighted, advanced near the bushes, closely followed by the Deputy Collector, when suddenly the tiger was seen by all but Mr. Robinson crouching in the bushes. Mr. Robinson had requested the first shot, consequently no one fired, but called his attention to the spot. Mr. Robinson went forward a few paces, when suddenly the tiger raised itself from the bushes and Mr. Robinson fired and missed. The tiger sprang at his assailant's shoulders and Mr. Robinson clutched the brute with both arms round the tiger's shoulders, turning his head away with a smothered cry. The tiger's jaws closed over the side of Mr. Robinson's head, crunching the bone. The Deputy Collector killed the tiger as the two fell together.

—After continuing for several days, the hearing of the Broach Riot Appeals, in which fifty-four prisoners were concerned, came to a conclusion yesterday, before Mr. Justice West and Mr. Justice Nanabhai Haridas. Their lordships discharged twenty of the prisoners who had been sentenced by the Sessions Judge to transportation for life; and said they would recommend two others to Government for leniency as they did not appear to have been personally engaged in the worst excesses. The court did not think that there was a widespread conspiracy against Government in the Broach District; in the present instance there was a fanatical assembly, which not having been properly watched by the police in the beginning, led to a riot. The assembly was certainly an unlawful one after the attack on Mr. Prescott, and everyone who remained in it, after being ordered by the police to disperse, must be held to have aided and abetted the commission of murder. The other convictions and sentences, including the case of the three men sentenced to death, were confirmed.

—The Earl of Shaftesbury's suicide: For some time past the earl's mental condition had caused grave anxiety to his family, so much so that it was deemed advisable to appoint a guardian to watch his movements. On the morning of the suicide the earl managed to elude his keeper's vigilance, and, on being missed from the house, a search for him was made in the neighbourhood, but without avail. In these circumstances the countess, on receiving the intimation that a gentleman answering her husband's description was lying at the Middlesex Hospital, was almost prepared for the distressing revelation. It has been discovered that his lordship purchased the revolver and ammunition the same morning, and it is believed that he loaded the weapon while he was riding in the cab. The six chambers had been fully charged.

Thursday, May 6.

—*Times of India:* During the quarter of a century five million souls have left the shores of the United Kingdom, but of these about three-fourths have gone to the United States. In 1861 the imports from India and the Colonies were valued at £52,676,010 while in 1884 they reached £92,500,000. The telegraph statistics are very interesting; but chief in interest are those which related to India, where there were 1,000 miles of wire in 1861, while in 1884 there were 23,000 miles. Railways have increased greatly also. In 1861 India had a little above 1,000 miles and Australia about 380. These numbers had increased by 1884 to 12,000 miles for India and 7,500 for Australia. It is an interesting fact that wherever colonies have been planted coal has been found. In New South Wales the quantity of coal seems to be prodigious and the output had increased nearly eight-fold between 1860 and 1884. And in India the increase in the coal production is comparable with these figures; for while the first colliery was only commenced in 1869 the output was 1,316,000 tons in 1884. The marvellous influence exerted by the Suez Canal upon expanding the trade of India is shown by the relative statistics of two decades. In the ten years ending 1873 the foreign trade of India increased but one per cent.; in the next ten years, concurrently with the development of traffic through the Suez Canal, it has advanced 61 per cent.

—Same: The Anti-Opium Society, of whom we had something to say yesterday, have begun and ended their brief annual campaign. On Tuesday night Sir J. Pease introduced a motion in the Commons urging the abolition of the cultivation of opium and the manufacture and trade in opium by the Government of India. The Under-Secretary of State for India gave the stereotyped reply. Not only would the motion, if carried, decrease the revenue of India, a thing not to be considered at present, but would necessitate compensation to the native princes to the extent of eleven millions sterling. Then as usual, the House was counted out, and the debate, such as it was, came to an end.

—The Str. *Rosetta*, with English Mails, left Aden for Bombay, Wednesday, 3 p. m.

—There are said to be 18,000 female students in the colleges of the United States.

—N. Y. Correspondent of the *Daily News:* One of the Knights, who is a member of the executive board of the order, was so incautious as to publish the following remarkable threat, which was telegraphed instantly to all parts of the country:—

"The worst is yet to come. I dread it, but there is no help for it. If we were to submit now, and return to work without having been recognised as Knights of Labour, it would be defeat not only for us but also for the labour unions, trades assemblies, and for every labour organization in the whole country. We feel that the issue must be met and now. The present conflict is between us and the railroads only. We will wait three or four days in the hope that some way towards a settlement may be opened, and then if the situation remains unchanged for the better, every freight train on every road running out of St. Louis, and every freight train on every road running out of Chicago will be stopped. We will leave a sufficient force of men upon the roads to run the mail trains, and a few accommodation trains, but not a wheel of a single car shall be turned until the Knights of Labour are recognised. If this shall fail to force the companies to recognise, the strike will then be extended to all eastern and southern roads, embracing the entire country, and if it comes to the worst, the strike will be made to embrace every large manufactory and every extensive business industry in the country. Defeat means enslavement, and death is preferable. I don't mean to say that all the wrong in this fight has been on the side of the railroad company and all the right on our side; not at all. To tell the truth, I think it was a grave mistake to order that strike against the Missouri Pacific without first laying our grievances before the company and asking that they be heard and righted. That was a serious mistake, almost an unpardonable blunder, but the mistake once made, and the matter having been carried so far, an issue having been made against the Knights of Labour, we cannot go back in it, but fight it out to the end."

The admission made in the closing passage, is an astonishing revelation of the natural and inevitable influence of the Boycott upon the minds of the men using it. Equally fatuous was the threat to Boycott the whole country. The effect of this declaration was instantly apparent. Two newspapers in New York City, which for political and other reasons had been inclined to defend the course of the Knights, at once turned upon them.

—*N. Y. Evangelist:* A fresh book—Pictures from St. Paul—from A. L. O. E., will be good news to many readers. The author, Miss C. M. Tucker, an English lady, has been for some years a missionary in India, and her preface is dated at Batala, in that country. She writes much less now than formerly, confessing to a jealousy lest her pen should encroach on the missionary work to which she has dedicated the remaining years of her life. But these graphic chapters on the missionary Apostle, are well within the line of her labours. They are mainly drawn from Scripture, and so presented as to awaken the interest of the reader in the great work in which the chief Apostle, and she who here writes of him, are engaged.

—*Bombay Gazette;* Mandalay, Apl. 30: On Thursday, at 11 30 p. m., a fire broke out within the city walls, followed at midnight by a fire in the south-west suburbs.—The Chinese and Siamese bazaars were totally destroyed. Moolah Ismail's house and the King's bazaar narrowly escaped.—There was no plundering, rioting or shooting.—The European quarter is safe.—The police and military were helpless to extinguish the flames, but the military did good service in clearing inflammable stores out, and pulling down houses to check the progress of the fire.—The area of this morning's conflagration exceeds the combined area of all previous fires. 4,000 houses were destroyed. If the fires continue at this rate Mandalay will in a month cease to exist as a town.—The Post Office and records were destroyed, but the incoming mails are safe.—It is reported that dacoits have burnt the towns of Yankintaung and Madaya.

—The *Subodh Patrika* comes out in a new form, somewhat enlarged. The *Subodh Prakash* has been incorporated with it.

—A fearful cyclone has swept across the American States of Minnesota and Iowa, and caused the loss of sixty-seven lives, besides injuring nearly 150 others.

—From the address of H. H. the Prince of Wales, Executive President of the Colonial Indian Exhibition, telegraphed to India: We venture to avail ourselves of this opportunity to convey to your Majesty our dutiful and loyal acknowledgments of the interest which your Majesty has been pleased to take in our labours, proved as it is by your Majesty's presence here to-day; nor can I resist a reference to a similar ceremonial presided over by your Majesty but a few paces from this spot thirty-five years ago. On that memorable occasion, the first of its kind, the Prince-Consort, my beloved and revered father, filled the position which I, following in his footsteps at however great a distance, now have the honour and gratification of occupying. Your Majesty alone can fully realize with what deep interest my beloved father would, had he been spared, have watched, as their originator, the

development of Exhibitions both in this country and abroad, and with what special pleasure he would have welcomed one having for its object the prosperity of your Majesty's Empire, the interest of which he had so much at heart. In the great Exhibition of 1851 your Majesty's Colonial and Indian possessions were indeed represented, but their importance was then not realised, and their present greatness was at that time unforeseen. During the years that have elapsed since 1851, few greater changes have been wrought than the marvellous development of the outlying portions of your Majesty's empire. It is our heartfelt prayer that an undertaking intended to illustrate and to record this development may give a stimulus to the commercial interests and intercourse of all parts of your Majesty's dominions, that it may be the means of augmenting that warm affection and brotherly sympathy which is reciprocated by all your Majesty's subjects, and that it may still further deepen that steadfast loyalty which we, who dwell in the mother-country, share with our kindred, who have elsewhere so nobly done honour to her name.

H. M.'s reply was as follows:—

"I receive with the greatest satisfaction the address which you have presented to me on the opening of this Exhibition. I have observed with a warm and increasing interest the progress of your proceedings in the execution of the duties entrusted to you by the Royal Commission, and it affords me sincere gratification to witness the successful result of your judicious and unremitting exertions in the magnificent Exhibition which has been gathered together here to-day. I am deeply moved by your reference to the circumstances in which the ceremony of 1851 took place, and I heartily concur in the belief you have expressed that the Prince-Consort, my beloved husband, had he been spared, would have witnessed with intense interest the development of his ideas, and would, I may add, have seen with pleasure our son taking the lead in the movement of which he was the originator. I cordially concur with you in the prayer that this undertaking may be the means of imparting a stimulus to the commercial interests and intercourse of all parts of my dominion by encouraging the arts of peace and industry, and by strengthening the bonds of union which now exist in every portion of my Empire."

Friday, May. 7.

—Deaths last week, 459.

Selections.

THE PROMISE OF THE FATHER.

(*Translated from the German.*)

ADDRESS BY PASTOR SCHRENK.—EZEK. XXXVI. 25-27.

We have before us here the greatest promise given us for this life, "the promise of the Father," the gift of the Holy Ghost.

Our Lord said to His disciples, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify (or bear witness) of Me: and ye also shall bear witness, because ye have been with Me from the beginning" (John xv. 26, 27). People have taken a great deal of trouble to explain the difference between the witness of the Spirit and the witness of the disciples; and how often have their explanations left us unsatisfied! But, if we contemplate our Lord's ministry, the matter becomes quite clear. The Lord preached the kingdom of heaven wherever He went, and this, the preaching of the Gospel, was also to be the business of the disciples. The Lord preached in the power of the Spirit, and after having been endowed with the power from on high, the disciples also were to go out as witnesses to all nations. Besides the preaching of our Lord, for which He had been anointed with the Holy Spirit, we find in Him another special witness to the power of the Spirit—virtue went out from Him to heal the sick (Luke v. 17; vi. 19; viii. 46) The twelve disciples and the seventy disciples healed the sick; but their healings were not in the same sense a witness of the Spirit, as were those of the Lord Jesus. They had received authority and power to heal; but only after the day of Pentecost was fulfilled.

"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him, should receive." (John vii. 38, 39). When they were filled with the Holy Spirit, He flowed out from them, and by His healings, the Word of the Lord was partially fulfilled, "He (the Holy Spirit) shall testify of Me." In 1 Cor. xii. 9, gifts of healing are mentioned as a manifestation of the Holy Spirit. Now, we have been taught from our youth that the gifts of the Holy Spirit are not for our time. The Holy Spirit and His gifts have been separated from each other. This teaching becomes exceedingly dangerous, if we consider all the gifts of the Holy Spirit as together enumerated in 1 Cor. xii. The gifts of wisdom, knowledge, faith, prophecy, and discerning of spirits, are indispensable to the church of all times. Who then gives us authority to say that we do not need the gifts, which the church at large has lost sight of? 'I believe in the Holy Ghost.' I believe that Father, Son, and Spirit are unchangeable in all their attributes and gifts, and that only the unbelief of the church prevents the Holy Ghost, from revealing Himself as at the beginning. The gifts of healing remained in the church for four hundred years, and have never altogether vanished from it. Let us not substitute another Holy Spirit for Him who, with all His gifts, is described in the Scriptures.

How thankful must every sincere reader of the *whole* Word of God be, when he sees from facts of our time, that the Christ of the Gospels of the Acts, and of the Epistles, is "the same yesterday, and to-day, and for ever," and that the Holy Ghost, as He worked through Christ, His apostles, and the first Christians, is the same to-day.

IN SPITE OF ALL ASSERTIONS CONTRARY.

How many a time we have been told that we need no more the manifestations of the Holy Spirit as they existed in the church of the first centuries! What do we see as the fruit of this assertion? Preachers and writers have not been able to banish unbelief and the consequences of sin out of the world. Unbelief covers us like an avalanche. Our lunatic asylums are crowded, mental and physical misery multiplies and wickedness boldly lifts up its head. Whence comes all this? In the place of the apostolic Christ, and the apostolic Holy Spirit, has been put a weak Christ and a weak Holy Spirit. It has been forgotten that "the kingdom of God is not in word, but in power," and that we can oppose the powers of darkness only with the old equipment, possessed by Christ and His apostles. Christ, as described in the Bible, came with healing for *the whole man* for both soul and body. The twelve and the seventy were commissioned to bring healing for both soul and body; and the Lord says *emphatically* (*John xii. 14; Mark xvi. 17, 18*) that all who believe in Him shall do as He did. The apostles did so after Pentecost, and only as the church became worldly did the former manifestations of the Holy Spirit begin to decline. But, praise God, our glorified Saviour calls out in these days to His church, bleeding from a thousand wounds, "I will heal thy wounds, I will save thee from thine adversary, I, 'the faithful and true Witness,' will have mercy upon thee, both soul and body, as in the beginning." If we are to be re-endowed with the Holy Spirit for Samaritan service in this sinful, needy world, we must take the Bible way. We meet with much confusion and many unsound ideas, and how would it be likely to be otherwise? Wherever the Lord manifests Himself, there Satan manifests himself, in order to destroy or weaken the work of Jesus. Only by clinging to the *whole* Word can we be kept.

The Holy Ghost knocks at the door of the heart and conscience of everyone who hears the Gospel. The soul's awakening is the work of the Holy Spirit, and faith in Christ, who has paid our debt and borne our punishment, is a work of the Holy Spirit in us. But the Scriptures make a clear distinction between the works of the Holy Spirit and the personal indwelling of the Holy Spirit. He was working in the hearts of the apostles before Pentecost. Nobody can deny this. But they only became His temples at Pentecost. There was a work of the Holy Ghost in the Samaritans when they had come to believe in Jesus, and were baptized (Acts. viii. 12); but they had still to experience a Pentecost. When Peter and John laid their hands on them, they received the Holy Spirit. Let not timidity make us wiser than God's Word. Let not ambition, as with Simon the sorcerer, nor a wish for a sign, as with the false Pharisees, make us desire the promise of the Holy Spirit. No such motives always lead to ruin. The promise of God is this. "I dwell in the high and holy place; with him also that is of a contrite and humble spirit." Only to the contrite and broken-hearted does the Lord give His Holy Spirit. He reveals to them so much iniquity in their hearts, even after the remission of their sins; relentlessness, bitterness, fleshliness, avarice, haughtiness, envy, &c., and the same Holy Spirit has taught them that all this must be done away. They have read in the Word of God, "Be ye holy, for I am holy." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "The very God of Peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that has this hope in Him, purifieth himself, even as He is pure." "Blessed are the pure in heart for they shall see God." Those we are speaking of have found these truths of Scriptures to harmonize with the testimony of the Holy Spirit in their hearts, and they see the necessity of having their hearts cleansed from indwelling sin. But how can they obtain this cleansing? They are most assuredly convinced that their sins have been forgiven by grace through faith; but they are apt to make a great mistake concerning inward cleansing. They have most earnest intentions; they sigh, and promise God over and over that this or that thing shall never happen again. and lo, again and again, they find the indwelling sin in their hearts. This weighs upon their minds; they begin to doubt whether indeed there is any grace in their hearts, and are often quite cast down. Perhaps they go and tell their complaints to another; and what comfort is given them? 'It is the same thing with me,' they are told, 'and it will never be otherwise till the grave,' Oh, thou poor soul! I pity thee in thy struggles and *in thy defeats. God's Word says to thee,* 'Thou must be cleansed, for nothing unclean shall enter into the holy city of God,' —and yet thou art so unclean! Will death cleanse thee? oh, be not ensnared! It is about forty-eight years since I began to read my Bible; but I have never yet found in it the strange doctrine that death cleanseth us from sin. Do not indulge in the vain hope that death is the great means of cleansing. Death does not free thee from thy fleshly lusts, from thy evil-speaking, from thy pride. Death is the wages of sin; the last enemy that shall be destroyed. As thou diest, thou

enterest the land of spirits. Oh, be not deceived by the false comfort that death shall cleanse from indwelling iniquity.

Praise the Lord, we need not make a new invention to meet this emergency. We find supply for every need in the Word of God. Perhaps thou hast often lifted up thy hands to the Lord, sighing, 'Oh, for a clean heart!' Perhaps thou hast said many a time, with tears in thy eyes, 'I am ashamed; it must not remain like this any longer!' Well then, now hear the Word of the Lord, thou poor soul, longing to be acceptable in His sight. After all thy vain, weary struggles, after all thy good intentions, the Lord thy God meets thee and tells thee, "From all your filthiness, and from all your idols, will I cleanse you." The same God who forgave, will, through grace by faith, cleanse thee, and not only from all iniquity, but also from all idols. What, then, are thy idols? They are thy besetting sins, which never cease to trouble thy heart, which bring perpetual humiliation, and call forth so many sighs! What glad tidings that there is a cleansing even from these idols; and what is the way of cleansing?

IT IS NOT NEW.

"The blood of Jesus Christ, His Son, cleanses us from all sin"—from *all* sin. "If we confess our sins, He is faithful and just to *forgive* us our sins, and to *cleanse* us from all unrighteousness." The blood of Christ is the "fountain opened for sin and for uncleanness." (Zech. xiii. 1). It is the "clean water" spoken of in our text. The Lord revealed and sealed to me, about thirty years ago, the blessed assurance of the remission of my sins by the blood of the Lamb, and at the same time He revealed to me, by Pastor V. Brunn, the cleansing of my heart by the blood of Jesus Christ. What all my struggles could not do, the blood of Jesus did; the Lord be praised to all eternity for it. Well then, every dear soul sighing over your indwelling sin, come away to the Lamb of God, your most merciful High Priest, hear the word by Peter in Acts xv. 9, and you shall have your heart purified by faith. By grace through faith thou hast obtained forgiveness of sins; by grace through faith thou shalt be cleansed from all thy indwelling sin; thou wilt be able to understand this. Sin has really become an abomination to you; whoever goes on looking longingly at sin, cannot understand it. That great multitude before the throne, clothed in white robes and palms in their hands, "whence came they?" They "have washed their robes, and made them white in the blood of the Lamb." Oh how glorious! Forgiveness and cleansing gratis, "without money and without price," all by grace! This is a blessed message for sincere, earnest souls, who are tired of sin, and long to please the Lord.

Some may say, 'Now I see the meaning of *remission* and *cleansing*, but how can I obtain the indwelling of the Holy Ghost?' 'By grace . . . through faith.' If you say, 'I am not worthy,' I answer, "What God hath cleansed, that call not thou common." Hear what the Lord Himself offers to His church at Laodicea, if only they will repent and get the white raiment, "Behold I stand at the door and knock. If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Formerly, you used to ask for the Holy Spirit, and you did not receive Him. *Why?* Partly because you were waiting for feelings and particular signs; partly because you sadly deceived yourself with the thought that you were the one who waited. The Lord is the One who waits. The Holy Spirit has been waiting for you for a long time. Behold, He stands at the door of your heart and knocks. *To-day* He would like to come in and take up His abode in your heart—to take full possession of it, to fill you with Himself, to lead you in every thing to the end. Oh, receive Him through faith who is given by grace. "By grace" is God's motto—by grace, *remission;* by grace, *cleansing;* by grace *the Holy Spirit* to dwell in you; and all only through faith on your part. Paul asks the Galatians, "Received ye the Spirit by the works of the law, or by the hearing of faith?" and adds, "That we might receive the promise of the Spirit through faith." So no longer pretend that you are waiting. *Receive*, and you *have* the Holy Spirit.

If this truth has become a living reality to a soul, that hearts which accept full cleansing in the blood of Jesus Christ by grace, and yield themselves fully to the Lord, may accept the Holy Ghost through faith, then the soul gets a new Bible, *i.e.*, such light upon the Word of God as it has never had before. As never before, it sees clearly that the Lord gives all His promises to those who have faith in Him, that the infinite fulness of the grace of God is opened to us in Christ, and that we have unhindered access to it by grace. Now will such words as John vii. 23, "He that believeth on Me, out of His belly shall flow rivers of living water," become clear and living. Now preaching becomes fruitful, the soul becomes a witness, and work becomes fruitful, because through us the Lord Himself speaks and works. In former times, there were incessant ups and downs in your spiritual life. You wanted to make to die the deeds of the body, but you could not; but now the Spirit dwells in you, so it is said of you, "By the Spirit ye make to die the deeds of the body" (Rom. viii. 13, R. V., marg.). Formerly, you tried to walk in the laws of God, and to keep His commandments, and do them; but you could not. But now the Lord's promise is yours, "I will . . . cause you to walk in My statutes, and ye shall keep My judgments and do them." What you could not do, the Lord does through His Holy Spirit dwelling in you, thus confirming His own word, "Without Me ye can do nothing" How much more would He have been glorified in us and through us if only we had understood sooner that all His work in us from the beginning to the end is mere *grace*, and that all we have to do is to *believe*.

Now, to the Lord who has redeemed us to God by His blood, who dwells in us by His Spirit, who keep us by His power, unto Him be glory in the Church by Christ Jesus, Amen.

JOHN BUNYAN.

BY REV. THEODORE L. CUYLER.

ALMOST two centuries have elapsed since the Prince of Dreamers was laid to his rest in Bunhill Fields, London—the Westminster Abbey of the Puritans. Ten generations have been reading the Pilgrim's Progress; it has been translated into eighty different languages and dialects; it has wrought richer spiritual results than any book except God's Book; and yet its author has had to wait two hundred years for an adequate biographer! Southey used only such material as was easily accessible, and while he admired Bunyan's genius, he had no sympathy with Bunyan's evangelical doctrines, and no sympathy for him under his shameful persecutions. Froude's Life of the great Tinker-Teacher is short, and smart, and superior to Southey's; but it is equally superficial. Up to this time Lord Macaulay's brief and brilliant article in his Miscellanies from the Edinburgh Review, had been the best tribute yet paid to the immortal Allegory and its author.

And now the Rev. John Brown, "minister of the Church at Bunyan meeting" in Bedford, has done the work for which two centuries have waited. He has done it thoroughly. It was a labour of love, and he has not left a stone unturned, or a single cranny unsearched, or a single record unexplored. All that the world is likely ever to know about the marvellous man who to the last signed himself "John Bunyan, *Brazier*"—is to be found in this exhaustive biography by John Brown. For one, I thank him as heartily as I thank another John Brown for writing "Rab," and "Pet Marjorie." The Pilgrim's Progress was the best-thumbed book of my boyhood, and while Robinson Crusoe could be despatched in an hour, the never-failing *Pilgrim* could cheer the long, lonesome, rainy Sundays in a rural home. I learned the dear old book almost by heart; and during my early ministry I found myself using its language in prayer and sermon almost as much as that of the Bible. On my first visit to London I hastened to Bunhill Fields—where, within a few yards of each other, slumber DeFoe and Bunyan, the authors of the two most popular books in the English tongue.

This new biography is rich in fresh information. Thomas Bunyon or Bonnion—the father of the allegorist—was a respectable tinker or Brazier, in the little village of Elstow, a mile south of Bedford. His wife Margaret, who died when John was but fifteen years old, was a homespun peasant woman of strong character. Both parents belonged to the Established Church, and in the parish-register of the Elstow Church still stands this modest baptismal record: "1628. John the sonne of Thomas Bonnion, Jr., the 30th of November." There seem to have been thirty different ways of spelling the name; and it was really of his own choice that the immortal tinker always called himself John *Bunyan*. After his conversion he joined the "Baptist Meeting" in Bedford, and continued a Baptist to his dying day. But he had not a sectarian hair on his big noble head. He had all his own six children christened, and while he preferred immersion as the most Scriptural mode of Baptism, he never had one of his *Pilgrims* baptized in any way throughout the whole allegory. He wrote vehemently in favour of open communion; and so unsectarian was he, that he declared that he wished to be "known by the name of *Christian*, or believer, or such other name as may be approved by the Holy Ghost. As for those titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem or Antioch, but rather from hell and Babylon, for they naturally tend to divisions." This is broad enough to suit the Evangelical Alliance; and as for his matchless books, they are as undenominational as the Bible itself.

Bunyan was a voluminous author. One of his earliest books was printed in London in 1659, with this characteristic title: "The Doctrine of Law and Grace Unfolded. Published by that poor and contemptible creature, John Bunyan of Bedford." His remarkable autobiography entitled "Grace Abounding," appeared in 1666, during his imprisonment in the Bedford County gaol, under the detestable tyranny of Charles II. and his profligate cavaliers. It was always been supposed that the Pilgrim's Progress was composed during those twelve years of imprisonment. But Mr. Brown proves pretty clearly that the immortal allegory was thrown off at a heat during a brief subsequent confinement of six months in Bedford Town-gaol, a small building which stood on the bridge. It was pulled down many years ago. The "Pilgrim" was a burst of Heaven-sent inspiration, and poured forth from its author's kindled soul, like flaming gold from a glowing furnace. His own account of the composition of this master-piece of sanctified genius is in these familiar lines:

"Thus I set pen to paper with delight,
And *quickly* had my thoughts in black and white,
For having now my method by the end,
Still as I pulled, it came; and so I penned
It down, until it came at last to be
For length and breadth, the bigness that you see."

Assuredly no such work for the Master was ever wrought by any other man in six short months, since the Apostolic era. Bunyan

added several pages to the Allegory, in later editions. But to this day the marvellous book remains without a rival It is a perfect transcript of the human heart under the power of divine grace. It holds God's Word in solution. So pure is its Saxon English, that it contains only one foreign word, and that is "congee," which Bunyan humorously uses instead of the word "bow." For dramatic and poetic power it ranks in its greatest passages with Shakespeare and the Paradise Lost.

I confess to a great liking for the second part of the Allegory. In that portion appears the capital episode of the Courtship of "Mr. Brisk" (who is the typical *Yankee*) and of the gentle "Mercy" whose portrait Bunyan drew from his first wife. In the second part also are that wonderful group of Mr. Fearing, Mr. Ready-to-halt, and Miss Much-Afraid, who were depicted for the special comfort of depressed and melancholy Christians. "Great-Heart" is the ideal Puritan, and might have been drawn from John Hampden. But for lofty courage, for tenderness, for everything that is true and manly, and of good report, the noblest portraiture outside of God's Word, is "Christian" himself. None but a great genius under the power of the Divine Spirit could have painted that hero of the Cross in colours drawn from heaven. Thanks be given to the present minister of Bedford Baptist Meeting for having furnished to the world a fitting Life of John Bunyan! Would that the rising generation might turn away from some of the pious trash now introduced too often into Sunday-schools, and spend their time in the delightful and soul-moving study of the Pilgrim's Progress!—(*N. Y. Evangelist.*)

Miscellany.

—Some pray for Holiness as if it were something entirely apart from their every-day life, something that had nothing to do with their conduct in their domestic, social and business relations. They sing, "Nearer my God to Thee," with glowing fervor, but never think that the prayer can be answered only by the uplifting of their own lives to the plane of God's requirements. Holiness is not a mere sentiment, not a vague vision of glory overhanging us like a silver cloud, not a rapture nor an ecstacy, not something that God sends down to wrap us like a garment in its radiant folds. If being holy means anything at all, it means being true, honest, upright, gentle, patient, kind and unselfish.—*S. S. Times*

—Dr. Field, Editor *N. Y. Evangelist*, traveling in the South, writes this: Mr. Grady had referred to the war without reserve and without bitterness. Indeed he had paid a handsome tribute to General Sherman, though he said "he was not a very careful man with firearms!" Yet he honoured him as a gallant soldier. Perceiving that the time had come when Northerners and Southerners could speak of these things with perfect calmness, I was glad to respond to the spirit thus manifested, in giving a picture of General Sherman as I saw him last. It was at the funeral of General Grant. I had a place in the procession, being invited to represent the Presbyterians, and rode with Bishop Potter, who represented the Episcopalians. In the second carriage behind us sat General Sheridan with General Buckner, who surrendered to Grant at Fort Donelson; side by side with whom (for the carriages moved in double column) were General Sherman and General Joseph E. Johnston, the two chieftains who twenty-two years ago were opposed to each other in the battles which raged round this very city of Atlanta. All along Broadway and Fifth avenue, a distance of miles, the streets were black with human beings, hushed and silent as they saw pass by the catafalque on which rested the body of our great soldier; and when at the close of the day the doors of the mausoleum swung open, and he was laid to rest, while a group of warriors stood round with uncovered heads, all felt that the strife and the bitterness of the past were buried in that honoured grave.

In the procession of that day rode a Southern officer, of whom (as his home is here in Atlanta) it seems not inappropriate to tell a story in harmony with the spirit of the hour. As I have had it related to me by *both* the actors in the scene described, I can vouch for its literal accuracy. I give it as nearly as I can in the very words of that gallant soldier of Georgia, General John B. Gordon:

"It was the first day of Gettysburg. The battle was in progress when I came into it with my division, and struck the Federal line at an angle, which caused it to break, doubling on itself, so that it was driven back in some disorder. As it was retreating, and our line advancing, in crossing a field I saw an officer lying on the ground, and dismounted to see if I could render him any assistance. Raising him up, the blood spurted from him, and I thought that he must be mortally wounded. To my inquiry for his name, he answered that he was General Barlow of New York. I asked him if I could be of any service to him. He said 'No,' and told me to leave him and go and do my duty. But on my pressing the offer of assistance, he asked me to send word to his wife, who was in the rear of General Meade's army. I answered that I would not only send *to* her, but send *for* her. I called for bearers, who were coming on the field to pick up the wounded, to bring a stretcher. They took him up and carried him back to 'the branch' (the name given at the South to a stream), on which a camp hospital had been improvised; and I sent an aid with a flag of truce to the lines to forward the wife of the wounded and as I supposed dying officer. The message reached its destination, although Mrs. Barlow was seventeen miles back from the front, and at two o'clock in the morning word was brought to me that she was at the lines. I sent word to have her immediately passed through, but bade the messenger tell her that her husband was 'desperately wounded.' I had no idea that she would find him alive.

"The next morning the battle was resumed, and all that had passed was forgotten in the great struggle. It was nearly two years more to the close of the war. I remained in the army to the last, and was with General Lee when he surrendered at Appomattox. When all was over, I returned home to help restore the fortunes of my State, if anything were left to her in the general ruin. Years passed on, and I was chosen United States Senator from Georgia. When in Washington, I was invited one evening to dine at Mr. Clarkson N. Potter's. I did not arrive till the guests were seated. Among the others to whom I was introduced, I heard the name of Barlow, but took no notice of it till an interval arrived in the conversation, when I turned to the gentleman so designated, and said, 'Pray, sir, may I ask if you are a relative of the General Barlow who was killed at Gettysburg?' Imagine my astonisment at the answer: 'I am the man!' 'And you sir,' he asked in reply—'are you the General Gordon who picked me up on the field?' I could not deny it. At this he sprang to his feet, and I thought would have leaped over the table. And then he told the story of the scene in which he had met before at which not only the ladies, but the men round the table, found it difficult to control their emotion.

To rejoice in another's prosperity is to give content to your own lot: to mitigate another's grief is to alienate or dispel your own.—Edwards.

TELEGRAPHIC NEWS.

Athens, April 29th: The President of the Greek Ministry, M. Delyannis, in reply to the *ultimatum* presented by England, Austria, Germany, Russia and Italy, has declared that Greece cannot submit to the dictation of the Great Powers, but would disarm upon the promise that the Powers will consider the Hellenic claims.

Portsmouth, 29th. H. M.'s troopship *Malabar* arrived here to-day from Bombay.

Constantinople, 30th: The Porte has sent a Note to its representatives abroad thanking the Powers for their efforts to maintain peace between Greece and Turkey, and stating that the unconditional disarmament of Greece would alone induce the Porte to dispense with compensation for the sacrifices it has made.

Cairo, 30th: Ali Riza Bey, who was a member of the International Court of Appeal at Alexandria, has been appointed Delegate by the Egyptian Government to proceed to Wady Halfa in order to treat with the rebels, for which permission had been obtained from the British Government.

London, May 1st: Daily meetings are taking place in various parts of the United Kingdom for the purpose of explaining the merits of the Irish Home Rule and Land Purchase Bills which have been introduced by Mr. Gladstone in the House of Commons.—Both the leaders of the Liberal and Conservative parties have been daily engaged in delivering exhaustive speeches on the subject.

Cairo, 1st: Ahmed Moukhtar Pacha has informed Sir H. Drummond Wolff that he is unable to make the modifications in his proposals which the British Government are desirous of. He has, however, made certain counter-proposals to Sir H. Drummond Wolff.

Athens, 1st: M. Delyannis disavows the speech attributed to him in reply to the deputation which waited on him last week.

London, 2nd: The text of the reply which has been received from the Greek Government to the ultimatum sent by the Great Powers is more conciliatory than was at first reported. In it Greece promises gradually to disarm.—The general result of the Liberal meetings which have been held to discuss Mr. Gladstone's Home Rule and Land Purchase Bills shows that there is a decided opposition to the proposed exclusion of the Irish members from the Imperial Parliament.

3rd; Noon: Mr. Gladstone has issued a Manifesto to his Midlothian constituents, in which he states that he has received conclusive assurances of sympathy from America and the Colonies with his Irish proposals. He criticises the conflicting views held by the seceding members of the Liberal party, and urges that concessions be made to the demands of the Irish, while England is free and strong, instead of yielding hereafter to terror. In conclusion, he points out the urgency of the Commons deciding whether Ireland should be allowed to manage her own affairs, the details of which, he believes, are capable of arrangement.—(Afternoon.)—The Royal Commission of the Indian and Colonial Exhibition held a meeting to-day. His Royal Highness the Prince of Wales, who, as President, filled the chair, made a speech, in the course of which he referred to the cordial response made by India and the Colonies, and said that the Executive Commissioners will be invited to thank their respective Governments. His Royal Highness said the Commission was under a deep obligation to the Viceroy and the Government of India and for the admirable organisation of the Revenue and Agricultural departments under the direction of Mr. Buck. The Viceroy, he said, would be invited to thank the Native Princes of India for their large contributions. His Royal Highness then announced that an influential Committee had been formed, under the presidency of the Duke

of Abercorn, for the purpose of according an hospitable reception to the Indian visitors, and that a fund to this end is now being subscribed.—The Great Powers are not satisfied with the reply sent by Greece to their ultimatum, and require a more precise promise to disarm.—Tenders are invited for a loan for the Government of India of six millions sterling at 3 per cent. The minimum rate will be 86.—The Earl of Redesdale is dead.

4th: Her Majesty the Queen opened the Indian and Colonial Exhibition to-day. Her Majesty on alighting was received at the entrance by H R. H. the Prince of Wales and the Royal and Executive Commissioners, who were presented to her Majesty. A procession was then formed which traversed the Indian and Australian Courts to the Albert Hall, where a most imposing inaugural ceremony took place. —Stands were provided for the Indians and Colonials all along the route taken by the procession which was a most brilliant pageant. —The concourse of people assembled was immense and the weather brilliant. The ceremony altogether was a brilliant success and most imposing.

Constantinople, 4th: The Porte has ordered Ahmed Moukhtar Pacha to withdraw his demand for counter-proposals made to Sir H. Drummond Wolff.

Wady Halfa, 4th: Latest advices from Dongola state that large bodies of Mahdists are massing there.

Philadelphia, 4th: Widespread strikes in favour of the eight hours' movement are taking place in the United States. At Chicago the strikes have been accompanied by fatal rioting. —It is alleged that the movement is instigated by Foreign Socialists.

London, 5th: Parliament has reassembled after the Easter recess.—In the House of Commons last night, Mr. Gladstone, in reply to a question, said that the time allowed in which Greece was to reply to the *ultimatum* of the Powers had expired, and no definite reply had been received respecting the required disarmament. Mr. Gladstone said that the previous reply sent by Greece was both inadequate and unsatisfactory.—(Noon)—The Great Powers will present a fresh Collective Note to Greece today.—Sir J. Pease introduced a motion in the Commons last night urging the abolition of the cultivation of opium and the manufacture and trade in opium by the Government of India.—Mr. E. Stafford Howard, Under-Secretary of State for India, deprecated the motion, and said that the result of it, if carried, would be to decrease the revenue of India, and would interfere with existing treaties with native princes, thereby necessitating compensation to the extent of eleven milions sterling. The debate was stopped by the House being counted out.

Chicago, 5th: A large meeting of Socialists was held here last night, at which upwards of 15,000 were present. In consequence of information received by the authorities that the recent disturbances here were instigated by Socialists, prompt measures were taken to suppress the meeting, which was at once summoned to disperse by the police. This order was stoutly resisted and a desperate encounter ensued. Bombs were thrown among the police, five of whom were shot dead and many wounded. Fifty of the rioters were shot.

Suakin, 5th: The whole of the Egyptian troops destined to form the garrison here have now arrived.—The Madras regiments embarked for India to-day.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? Is the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be perseverd in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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Per Str. *Poseidon*, 3rd:

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To Port Said—Sister Mary Antoinette, Sister Mary Rosalie, Sister Rita, and Mr F Cohen.

To Suez—Captain and Mrs Loftus Thackwell and child, Mr C E Goulburn, and Mr H Gutman.

Per P. and O. Str. *Hydaspes*, 7:

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From Venice—Lady St John, and Mr G B Simpson.

From Brindisi—Mr L Theophile, Mr Gregson, Capt E B Nixon, Mr A B Mainwaring, and Capt Turner.

From Port Said—Mr R A Oram.

From Suez—Mr A Clayton,

From Aden—Capt and Mrs Frith, R A, and Mr Winterbottom.

Domestic Occurrence.

DEATH.

LITTLEWOOD—May 6th, at Bombay, Alfred Littlewood, late of the R-M. Railway, aged 27 years and 8 months.

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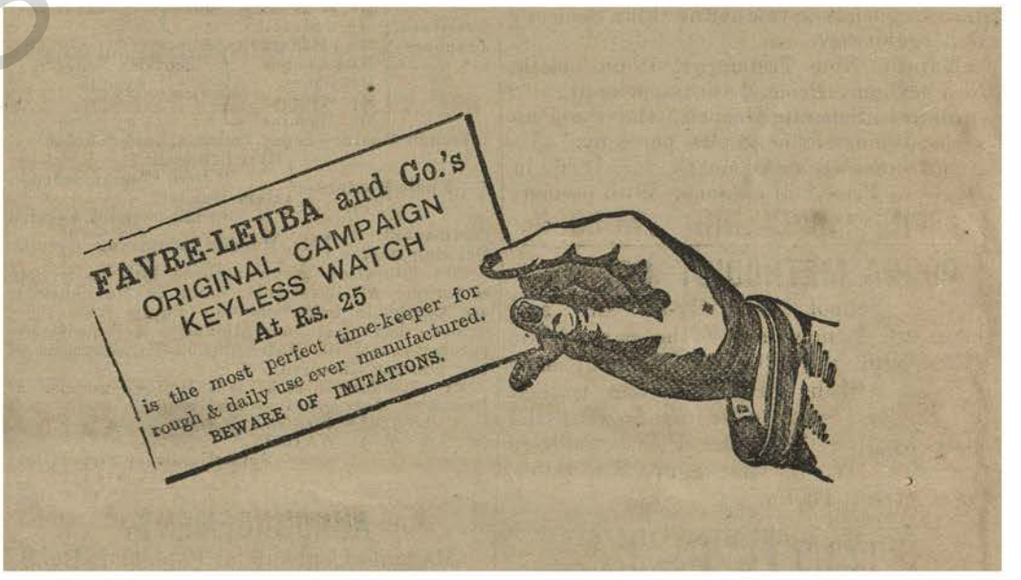

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